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173 All the Foxes went into mourning.

648 Ten Winnebago youths proud of their tattoos had been out (in the woods) before these troubles began. As they were returning they said to the one who was their leader, "Let us go around the large village and court women." "Only if you go around the small village will you escape unharmed," said the leader. "We will go by the large village even if all of us are killed by the spirits," they said. "Well, let us go by way of the small village," the war leader said to them. "If you are afraid, as you say, you may go alone by way of the smaller village; we, however, will go by the way of the large village." The leader, however, refused and also went by way of the large village. That they would die, he knew very well, but nevertheless he accompanied them to the edge of the big village. When they got there (they said), "Let us paint ourselves."

Then they painted themselves, and as they were painting themselves an old man in deep mourning appeared and said, "Are you returning from your travels? Stay with us, for our men are giving a feast. I will tell them to come after you."

Then he went away and soon a young man came (and said), "You are invited. Come right along." "Men, you have seen that all are in mourning. Once more, let me tell you something. In the feast in which you are now to take part, do not lend your knives to anyone. Hold your knife ready," he told them. "All right," said they.

Then they entered the lodge and when all were in they (the Foxes) made room for them and they sat down. Then the host arose and spoke and pointed to a place that was nearest him, for the leader. Then toward another place he pointed for the second and thus each one (Winnebago) received a seat. With each Winnebago were placed several Foxes, making eight in all.

● [534] Then the host spoke, "As I rise, I will blow upon my flute and have a song started. I am anxious to have them start a song," he said. Then he rose and blew his flute and as soon as the song was started the Winnebago were seized. It was a long time before they could seize the war leader, but the others had lent their knives and were consequently seized easily. The war leader killed many, but finally his knife broke and he was seized. Then they bound him and prepared the torture. Ten posts they stuck in the ground. Then the war leader said, "I told you of this, but you doubted me. Here we are going to die."

Then the youths came after them and they began torturing them. They applied firebrands to them. They burnt them in those places where they would suffer most. Then the war leader said, "Well, my boys, we are now courting women."

Thus they burned them to death and destroyed them utterly.

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MISCELLANEOUS OBJECTS

a. Birch-bark receptacle.
b. Frame for stringing beads.
c. Staff with personal markings.
d. Wooden flute.
e. Catlinite pipe.
f. Gourd rattle.

[Facing p. 108 (H)]

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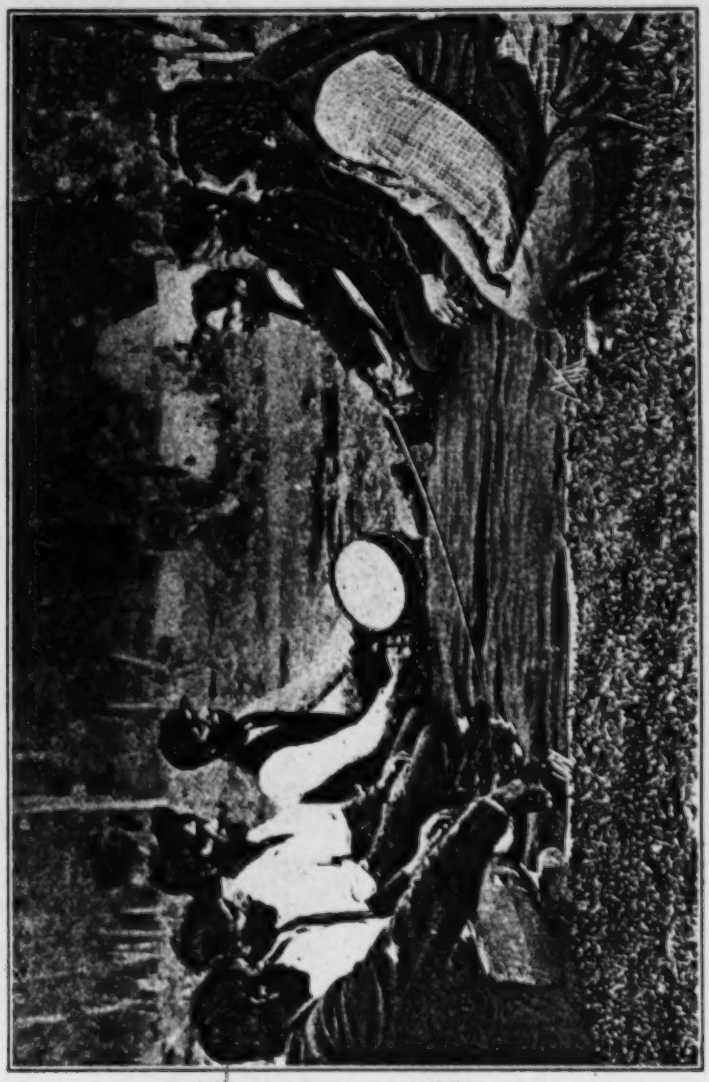

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BUREAU OF AMERICAN ETHNOLOGY

MOCCASIN GAME

[Facing p. 122 (A)]

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Tree game.—Two trees are selected about 20 feet apart, one having a branch about 15 feet from the ground. A number of people stand ready at the side of this tree and the one whose turn it is to play tries to hit the branch. When he succeeds in doing so all run toward the other tree. As soon as the player gets the ball he tries to hit the runners. If successful in this before the others have reached the tree he wins; otherwise they are "safe" and he must try again. The Winnebago called this game *hahi'hidjikʷe*. 526

Travel and Transportation

Canoes and dugouts.—All the boats found in the early days in the territory originally inhabited by the Winnebago were dugouts, yet a number of the tribe questioned denied positively that boats of this kind were in common use before the coming of the whites. According to these informants, in former times the Winnebago always had their home in a birch country, and had at hand, therefore, the requisite material for making canoes; moreover, birch-bark canoes were much easier to construct than dugouts, for which logs had to be hollowed by burning—a process that might consume weeks. Only when the whites introduced the ax and the knife did it become practicable to make dugouts. These implements became available at the time of the southern migration of the tribe into a region where birch bark was scarce, and one result of the change was the substitution of the dugout for the canoe. The validity of this explanation is supported by the same line of argument as in the case of the wooden vessels. 501 [442 177 167]

Snowshoes.—The snowshoes of the Winnebago were similar to those used by the Menomini, with this difference, that the two pieces of wood forming the "handle," instead of being tied together for their whole length, as among the latter, were left unfastened for about 5 inches at the end. This difference is immediately detected (pl. 40) by the present-day Winnebago, who can easily identify, by the feature mentioned, snowshoes belonging to the tribe. 481 [771]

Musical Instruments

The musical instruments of the Winnebago seem to have been restricted to the flute, drum, and gourd. The flute was made of red cedar and usually had a range of five or six notes; it was used at many ceremonies, and especially by young men when courting. The drum consisted of a framework (in later days a wooden pail or a barrel served the purpose), over which a skin was drawn very tight. A small quantity of water was always kept in the drum so that the skin could be wet as often as necessary. Rattles consisted of dried gourds filled, in olden times, with seeds, in more modern times with buckshot (pl. 30, *d*, *f*). 534

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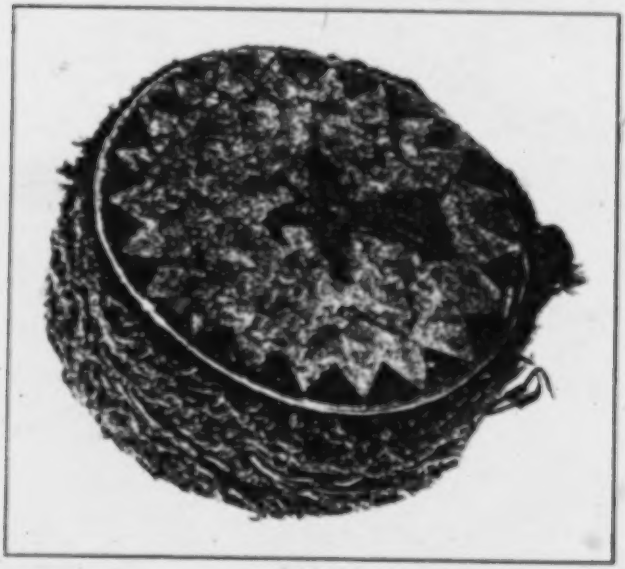

DRUMS

[Facing p. 156 (8)]

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So he spoke to him. "Thus will your life be. Look at yourself." 787
So he looked at himself and his hair was very white. As one who 159
had attained a full life he saw himself. "All that are within this 776
lodge bless you," the spirit continued. "You have come to the Buffalo village." This he was told, so he looked at the lodge full of people. And those whom he had seen up to that time as human beings now were buffaloes.

"Human, they bless you is why they went after you. Human, if anyone is weighted with life and a reasonable amount of tobacco is given, such a one would be able to do the following":

A dead man was placed in the middle of the lodge, and all of 787
these in the lodge tried their power, but none succeeded in restoring 159
him to life. At last the spirits let the man try it. So he tried. 776
When he arose, all these in the lodge began to make sounds and 756
when he began to exert his powers he sang buffalo songs. When he was through with these songs, he walked toward the dead man, in the middle of the lodge. He blew on him once, then again and again. Now the man began to open his eyes. Then he blew on him for the fourth time and he caused him to rise.

"Human, you have overcome all of us," said the buffalo chief. "Human, thus shall you ever do to people. If anyone is sick and the proper offerings are made to you, send some tobacco to our council lodge and I will remember you. You must send all the [782]
tobacco that is offered to you. I will remember it. This council lodge is given to you and to your posterity as long as it lasts. As long as the earth lasts that long your posterity will have occasions on which to pour tobacco. Whatever blessing they ask, we will bestow upon them while we smoke their tobacco. As many as are the kettles that they offer to us, we will never accept one without giving them a blessing. We are in control of wars: the Earthmaker has given us control of them, and if you ask for it we will give it to you. And if you ask for life we will bestow that blessing upon you and accept your offerings."

They also blessed him with plants for medicine. This is the way they did it. Each of the spirits caused him to see a plant and to [278]
know the purposes to which it could be put. They told him to make [782]
offerings to the plants whenever he gave a feast, so that the plants would become more powerful. They also blessed him with a drum. "This you must beat when you give a feast and it will tell us your [534]
wants. We will understand the drum. We will make your drum holy for you, and you must treat it as such," they told him. "You must keep it holy. Whenever you are on the warpath you must take it with you and it will help you. Human, your enemies you will [726]
overcome; your weapons only will be sharp if your posterity will never give up this ceremony." So they spoke to him. "Whenever 080

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159 So they spoke to him, "Whenever
787 you give this ceremony, no matter what blessing you ask, we will
776 bestow it upon you, when you offer tobacco. A flute you must also
[534 keep holy. You must make it yourself, so that it remains sacred."
[778 They also told him to make a war bundle. The Buffalo chief told
825] him this. So he made one out of a buffalo head and a buffalo tail.
These he made sacred so that people might offer tobacco to them.
This was done long ago and yet they still do it.

Then they told him that four differently colored buffaloes would bless him—a white one, a black one, a red one, and a yellow one.

After a while he was blessed the second time. This time the spirits came after him from above and took him to the home of a spirit buffalo. This is the one that blessed him.

"Earthmaker has placed me here," said the spirit, "and he has
[726 given me control of many things. Grandson, I bless you. I am in
782] control of war power, and if you ever go on the warpath don't forget me. If you pour a pipeful of tobacco for me before you go into battle, the enemy will only be able to shoot your shadow." Thus he spoke to him. "I will take your body, and in that way it will only be your shadow that the enemy will try to shoot with all their strength. You will be without a body, and how then can they hit you, being without a body?" This is what the spirit told him. So, therefore, whenever he went on the warpath it was impossible to kill him. For the spirit had said, "I am also in control of life and I will give you your life back, that you may control it. The spirits
[796 have given you a tobacco-pouring feast and whenever you give it,
782] remember that I wish to smoke also. When you pour tobacco for me I will grant you whatever you ask. If you ask for war, or if you ask for life, I will accept your tobacco. As long as this earth lasts I will smoke your tobacco and accept the kettle of food that you place on the fire for me."

Thus he spoke to him. The man, however, still kept on fasting, and finally the spirits came for him again. There in the middle of the earth lived a buffalo-ghost. There he went and the buffalo-ghost said to him: "I also bless you. You were given counsel and I who am a buffalo also counsel you. I am in control of many things. Earthmaker placed me here to live and he put me in control of many things. Human, look at me," he said. The man looked at him. Then he saw that his body was covered with flattened bullets. "Thus you will be," said the ghost to him. "It will be impossible to kill you, and you will attain to old age, and when you get tired of living you may do as you please. I give you the privilege of controlling yourself." Then he gave him a song and he caused him to see a war prize, a wampum. After a while he spoke to him as follows:

"I also will always smoke at your feast, and if a kettle is ever put on the fire for me, I will be thankful to you. Whatever the people

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796
539 The host at the same time puts himself in readiness to receive the guests.

[534] The two drums to be used are placed in the proper position with tobacco on top as an offering. The two gourds to be used are arranged in the same way, with offerings of tobacco on top. These four articles are placed in a row in front of the host, who pours tobacco upon them again and asks them for life.

[782] The host now rises and speaks as follows (first, however, offering tobacco to the fire, and telling the people of his own band how he had obtained his blessing, and from what source it had come):

796 "Grandfathers, when you blessed my grandfather with life you
776 promised that as often as we would boil food for you and offer you a
539 pipeful of tobacco, you would smoke it. So it has been said. Boiled
575 water from an animal whom you considered the same as our own body, and spirit food he extended to you, as well as a pipeful of tobacco. This we also are sending you. And what could we ask of you in return but war? That it may be directed toward us, we pray you. Grandfathers, you who are called Happy Nights, when you blessed our grandfather you blessed him with endless war. So it has been said. That is what we ask for, that as you blessed our grandfather, so you bless us. We ask for the same things. You, likewise, grandfather, you who are called The-one-with-rounded-wood, when you blessed my grandfather you blessed him with life. That is what he said, and you asked him in return to make offerings of tobacco. Here is the tobacco. This night we are going to ask life of you. We desire that you give us and all who will be here to-night, life. As many people as will be seated here, we ask life for all of them."

Then all who are present rise and, holding tobacco in each hand, walk around the lodge, pouring tobacco on the drums and the [782] gourds, and some of it into the fire. They pour tobacco into the fire for the Night Spirits. For the Beings-with-rounded-wood they offer tobacco by pouring it upon the drums. The offering is made both to the drums and to the gourds directly. The tobacco bundles tied to the invitation sticks are offered to the four cardinal points and the four specially invited guests smoke this tobacco, because they are supposed to represent the four cardinal points. Behind the respective invited guests are placed two women, next to the wall, so that they might lead in the dance. When the invited guests come to the feast these women remain outside until the starting songs have been begun.

[533] The host sings these songs first and when he has finished the first invited guest enters the lodge, ejaculating peculiar sounds (that are probably meant as greetings). Continuing these sounds, he walks around the lodge until he comes to the place from which he has started. There he stops and speaks. "You who obtain life, you

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Once a medicine-dance man and a night-blessed man became jealous and the medicine-dance man said that he would play tricks on the night-blessed man. The night-blessed man said he was quite willing to have a contest. So the two came and sat opposite each other and began their contest. Whatever the medicine-dance man did the night-blessed man did too, but always a little better. The medicine-dance man was defeated, so from that time on the medicine-dance men are afraid of the former. The medicine-dance men shot the night-blessed men with claws, but they could not kill them. Therefore they were afraid of them. The night-blessed men could kill the medicine-dance men at pleasure. The medicine-dance men were inferior. That is all. 756 575 578 [754]

SOCIETY OF THOSE WHO HAVE BEEN BLESSED BY THE HEROK'A

Informant, member of the Bear clan: The feast of those who have been blessed by the Herok'a is given at any time of the year. Anyone may be invited. The feast is held in a long lodge and is generally given by a number of members at the same time (or by all). Each person brings a deer and his bow and arrows. The bows and arrows are painted different colors, depending upon the color (paint) with which the individual has been blessed. The bows are all stuck in the ground between the first two fireplaces and the arrows in a row just behind them. 776 575

During the ceremony and feast the members all sing the songs with which they have been blessed. The ceremony is held before the feast and is conducted by one of the members of the society. He leads, holding a bow in one hand. The others follow, holding arrows in their hands. Only men are permitted to dance. There are certain songs, to the accompaniment of which women are permitted to dance. But the women must have passed their climacteric.

They do not use gourd rattles as at the other dances. Instead a number of deer hoofs are strung together and used in place of them. (They do not eat with their hands or with the ordinary sticks) but use instead forked sticks, whittled down at one end. The leader wears a headdress to which a horn is attached, and paints his body with the same color as his arrows. Whoever leads the dance carries a flute, which he plays before and after each song. Those following him hit their mouth with the palm of their hands and whoop. [534]

When the dance is over, each one of the feasters takes his plate and dances out.[1]

[1] This account of the Herok'a Society is unfortunately merely fragmentary, but from a few additional notes obtained there seems to be little doubt that it represents the same type of organization as the other religious fraternities.

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796 followed by twelve speeches of a general and explanatory character. Then comes the "strengthening" ritual, and immediately after two exceedingly long myths, describing the initiation of the first man into the secrets of the lodge, as well as the symbolic meaning of the shooting ritual. All now undress and take a sweat bath. Female candidates are excluded. A number of short speeches follow, and the whole concludes with the exit ritual.

[515]

[534] The drum and gourds are used to accompany the songs. The basic ritual is perhaps present to a certain extent. The writer, however, was not permitted to witness the ritual, and for this reason the procedure seemed somewhat hazy to him.

When the ritual and the sweat baths are over there is a slight pause. The candidate, the ancestor host, and his band enter the medicine lodge, and after taking their seats sing a few songs. When the last song is concluded the other bands enter in the order of their invitation. Now comes the entrance ritual, followed by the smoking ritual. Thereupon the ancestor host rises and delivers the opening speech of the basic ritual. The ancestor host does not go through the entire basic ritual at this time, because he is not permitted to begin the shooting ritual. Soon after the beginning of the basic ritual by the ancestor host, generally after the second speech, gourds and drums are passed to the leader of the east band. This one rises and begins the basic ritual, which he interrupts at the end of the second part, in order to begin the general shooting ritual. When that is finished he continues the third and fourth parts of the basic ritual. Then drum and gourds are passed to the north band. Its leader now in turn begins his basic ritual, but stops after the second part, where the presentation-of-food and the smoking rituals intervene. It is now about midnight, and the feast is given. As soon as the feast is finished and the lodge has been cleared of food and eating utensils, the leader of the north band continues up to the third and fourth parts of the basic ritual. The leaders of the west and south bands perform the basic rituals without any interruption, except, of course, that of the general shooting ritual between the second and third parts. The drum and gourds have now reached the ancestor host, who goes through the third and fourth parts of the basic ritual. There is, however, some doubt as to whether this is always done. Then follows the exit ritual and all pass out to rest for a few hours.

A short time preceding dawn the candidate and the leaders of the east and north bands and the ancestor host, each with two assistants and all other members who are privileged to do so, leave the lodge and walk to the brush where the candidate is to be initiated into the mysteries of the sacred shell and the shooting. Each band must have one or more of its members present at this ritual. When they are near the place set aside for the secret ritual the order of marching,

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727 our grandfather, the scalp, who is standing in the center of the lodge.
796 Place a plate for the scalp and bring it to that brave man." Then the brave warriors eat the head, and when that is finished the servants distribute meat and food to those present who have not taken part in the head eating. While they are eating the host blows on
[534] his flute and sings some songs until the eating is over. Then he rises and speaks again:

727 "All you who are present to give us counsel and who sit here in
796 the place of others, I greet you. For the warriors who would counsel
537 with us repeatedly and for the sacred speeches of our fathers do we ask. In this ceremony to-day we will select as many war-bundle owners as are present to eat together with our grandfather, who is standing in the center of our lodge (the scalp). And if they select me to eat with the scalp, poor and pitiable as I am, it would be good.

"Should sickness suddenly come upon a village all those who are sick may take part in this ceremony. For our grandfather, who stands in the middle of the lodge, is no weakling, and when they take hold of him they are obtaining supernatural powers, it is said. We are trying to trample upon the soul (*wunayzi'rak*) (of the scalp). If we trample upon it, all the goods of life that were still coming to him when he was killed will be transferred to us. As many as are going to take part in this dance to-night should try to make the soul of our grandfather (the scalp) more amenable to our prayers. So all you women and men see to it that you dance with all your strength. Do not take this matter lightly, for we obtain life thereby, we were told.

"Councilors of the different clans who are seated here with us, I greet you all."

727 Then they sang *hok'ix're* songs and danced the *hok'ix're* dance.
796 All night they danced. They did not stop for a moment. Thus they tried to conquer the soul of their grandfather (scalp). They danced till early in the morning and then just as the sun appeared they carried the drum outside of the lodge to the victory post and danced the victory dance. As soon as the sun was high in the heavens they stopped. Then they went to sleep.

The second day.—Just before the sun was setting they all came and danced the victory dance again. Then the host got ready to furnish the meal again. All his female relatives who had received presents took charge of the preparation of the food, which the servants had previously obtained. As soon as the victory dance was over they entered the dancing lodge. Then the host spoke, and when he finished he sang four songs, and as soon as these were finished they all got ready to eat. Then the host said that he would give the heads of the animals to the donor and that the latter might select those warriors whom he wished to have as partners in the

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The Herucka Dance

535 574 The *Herucka* is a social dance and is frequently given when visitors from other tribes are present, presents being given on this occasion. Men and women take part in it and are generally dressed in their best clothes. A few customs that were noticed at a performance in 1908 might be mentioned here.

If a man drops anything during the dance he himself may not pick it up. Only a warrior who has been wounded has the right to do so. The object dropped is returned to the owner, who, however, must always give it to his sister or niece.

It is at times customary for a man to dress himself in rags and beg for food, etc. He generally represents himself as an extremely poor man and pictures his destitution in a manner best calculated to amuse everyone. [525]

Wagers of horses are very commonly made at this dance.

The dances indulged in are mainly victory dances and the songs known as *Herucka* songs are always victory songs. Many borrowed songs are sung at this dance. [533]

A large drum is always used, around which sometimes as many as 10 drummers sit. The drum consists of an ordinary tub over which skin has been tightly drawn. It is supported by two carved sticks, to which it is firmly attached, so that the bottom is about a foot from the ground. It is painted in the following manner: Two rather narrow lines of paint across the center of the drum, one blue and the other green. The portion of the drum next to the yellow line is painted blue, and that next to the blue line red. No meanings for the colors were obtained. [534] [531]

Watconahe'ẹwẹ Feast
(afraid-to-eat-greens feast)

241 785 262 Informant, member of Beaver clan: Just about roasting-ear month people would commence to fast and continue until the green corn is ripe enough to be eaten. They fast so that all the plants may strengthen the tribe.

The fast generally takes place in a special lodge, from under which all the grass has been cut, for the faster must not come in contact with anything that is green. When the fasting is over a feast is given at which all those present eat "greens" for the first time.

The Captive's Death Dance

727 535 Before putting a captive to death it is customary to tie his arms behind him in such a manner that his hands have a little freedom. Then they put a gourd in his right hand and a lance in his left hand

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dancing songs are begun, all the men go to the war bundle and dance around it. The flute is continually blown during the dancing. Women may dance at their end of the lodge. The basic ritual is then continued.

When the last starting song is finished the host rises and, ejaculating *ho o—o*, pours tobacco into the fireplace four times. Just when the food is about cooked four special songs are sung. Then the Thunderbird feast takes place. All the bones that have been left on the plate of the guest impersonating the Disease-giver are taken out by the host himself, carried in an eastward direction, and placed very carefully at the foot of some tree that has been especially selected. Tobacco and red feathers are poured upon these bones. The plates used by the same person are purified with arbor vitæ. The bones left on the plates of the other guests may be thrown anywhere, provided the ground on which they are scattered has been purified. When the feast is over the basic ritual is continued. When this is finished the first division of the ceremony is concluded.

During the interval between the first and second divisions the attendants sweep the lodge and purify it with branches of arbor vitæ; and new kettles with meat are placed on the fireplaces. Then the host and guests enter. The host rises and distributes the buckskins again, and while he is doing this an attendant goes around the lodge and scatters swan feathers all over it. Some are even placed on the suspended kettles. The host, because he is going to sing Night Spirit songs, takes down the buckskin intended for that spirit, blackens his face with the embers of charcoal used in marking the buckskin, and puts some swan feathers on his head. Before the host starts singing the Night Spirit songs the pipestem is turned toward the east and the origin of the songs in question is told. Then the basic ritual is begun. When the dancing songs are being sung the guests may either go to where the war bundle lies and dance there or stay in their own places and dance. When the host has finished his part of the basic ritual, drum, gourds, flute, and tobacco are passed to the first guest, and when he is finished they are passed to the second and third guests. After that the basic ritual is for the time being discontinued and the ritual connected with throwing out of the buckskins intervenes, this in turn being followed by the Night Spirit feast. However, before the feast, as the drum, gourds, and flute are returned to the host, he has a kettle placed on the fire for the spirits living beneath the surface of the earth, and when the food in it has cooked he rises and sings paint songs (*wrae'*). After the feast is over the basic ritual is continued. Some time before this ritual is finished the host takes his war bundle, wraps it up, and hangs it behind the place where he is sitting. When finally all the songs with the exception of four have been sung, the host calls upon some one with a very strong voice to give the war whoop four times. This the latter does, and after the last whoop all the guests join in. Then rising, all the guests dance out of the lodge and the ceremony is over.

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Should they ever have a bad illness

they have the means of obtaining life by praying for it,"[1] by offering tobacco and a flute.[2] 796x 539x

"Disease-giver himself made these things holy. Thus they would obtain life, if they had any illness, by offering you reed flutes, food, tobacco, feathers, a white dog, and by making you at the same time an offering of buckskin hides. (Thus Disease-giver spoke to our grandfather when he blessed him:) 'A holy flute I made for you, and I forbade you to blow upon it, yet you did it. Now, hereafter, if you offer me a sufficient number of buckskins, you may blow upon it. A different life from that of others will you lead, if you do that. You will be able to cut off (stop) a bad disease caused by someone else. Nor will this one (who was ill) ever have another disease.'[3] 782 776

"Thus Disease-giver spoke. This is what the one who causes disease said. That is how they blessed our grandfather Djōbenągiwi'ąxga. A song I am now about to start. War-bundle owners who are seated here, I greet you." (Disease-giver sang.)

Host's fourth speech.—"War-bundle owners who are seated here, I greet you. The last (song) we will now finish. You who are in the east, Night Spirits, you also added your blessing to the spirit bundle of grandfather Djōbenągiwi'ąxga. So that he might know (he blessed by) the spirits, grandfather Djōbenągiwi'ąxga starved and thirsted himself to death[4] and made himself pitiable. At first he fasted four nights and the Night Spirits came to him; with mighty sounds they came.[5] There they stood (and said), 'Human, you have thirsted yourself to death and we bless you (for that reason). We who speak are the spirits who are called Night Spirits.' They blessed him with war power and life, they said. Then he looked and (said to himself), 'I wonder whether these really are the Night Spirits that speak.' So he looked at them and they were small birds called *hecē'pge*.[6] They had fooled him. Then once again was his heart sore. 'Well! I will die.' he thought (fasting). So he fasted again and once again he rubbed on (the charcoal). For six nights he continued to fast. And again from the east the Night Spirits came. They came making a great noise and they stood near him (and said), 'Human, we bless you. You have thirsted yourself to death and you have made your heart sore. We felt sad on your account. With 796x 539x 787 776

[1] A rather curious expression used only in elevated language and meaning, literally, "to obtain with the mouth"—i. e., either by speaking, praying, or singing. The expression would hardly be permitted in ordinary Winnebago. [195]

[2] He does not mean by offering flutes, but by playing on them. Reed flutes are generally contained in the bundles of most spirits, but they seem to be more closely connected with the Disease-giver and the Buffalo. [534]

[3] This, I believe, is the meaning of the last three sentences. They are somewhat obscure, and I do not guarantee the correctness of the rendering.

[4] Ritualistic expression for fasting.

[5] All powerful spirits are supposed to approach with loud noises. This is also characteristic of the Ojibwey spirits. [171]

[6] English equivalent unknown.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

X796 [276] When the songs of the Night Spirit are sung the stem of the pipe is pointed eastward.

Four songs are sung before the cooking is finished, in honor of the Thunderbird. The feast is then spread, and all those in the lodge smoke and dance. The attendants take the kettles down and take the food out. While the kettles are still on, however, branches of cedar are carried around the lodge to purify it. Before distributing the food, while the singing is still going on, the attendants count the number of people in the lodge and cut the meat into a corresponding number of pieces. As each kettle is supposed to suffice for any one band, a number of small sticks about the size of a toothpick, corresponding to the number of people present in each band, is placed in each kettle. After the last four songs are used the host arises and calls for the kettle that is to be given to the person opposite him. The attendant brings it and tells him how many pieces of meat there are in the kettle. The host then speaks about his intentions in offering the kettle to the spirits; that he is seeking life and victory in war, and that he begs all those present to intercede for him. He then calls for the other kettles. There are generally one or two kettles for the women and children. When the feast is spread out and they all have their food, the host tells them that they may now eat whenever they think proper. He himself does not eat anything, but merely sings, shaking the gourds that he holds in his hand.

[783 824] [534] [776] [783] [824] [776] [576]

The Disease-giver is considered the most sacred of all the spirits, and for that reason all the bones and the plates that have been used in connection with his particular kettle are purified with cedar branches. The host carries these bones out of the lodge himself and buries them under the foot of some tree. He also takes tobacco and red feathers along with him on this occasion. As the other spirits are not considered to be as sacred as the Disease-giver, the bones from the kettles offered to them can be buried anywhere, provided the ground has been purified.

After the first invited guest has finished his meal he rises and thanks the host. He then tells the story of how he, or his ancestor, obtained the war bundle, and assures the host that he feels confident that so great a feast as this in which he is taking part will most certainly be recognized by the spirits. He also adds that inasmuch as he and the other invited guests have partaken of this feast they also hope to receive life and strength in proportion to the blessings bestowed upon the host. The other invited guests, in turn, speak in the same way.

[783] While this is going on the attendants are preparing the kettles for another lot of meat. The whole tent is swept again and purified and the kettles are once more placed upon the fireplaces. The host now rises and, holding tobacco in his hand, informs each spirit of the par-

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

you can do so, and the women likewise can join, because we have rolled up our bundle. To the dog that we have here, an offering of tobacco can be made." Thus speaking, he sings. After he has finished the song, someone specially called upon gives the war whoop, in which the rest join. In this manner they sing four times, and the ceremony ends. They have a dog around whose neck they tie a red rag, together with a bundle of tobacco, and to each of whose limbs they also tie a bundle of tobacco. This dead dog is to be placed wherever the bones that remain of the feast are buried, generally under some tree. It is supposed that the dog will go directly to the Disease-giver together with the tobacco and there be taken over by him.

Notes on the Thunderbird clan war-bundle feast.—Informant, member of the clan: Place of honor at the feast is given to the bravest man present. Scalps, etc., are always brought to those keeping the war bundle.

Contents of bundle: Black hawk (main thing), two wolf tails, buffalo tail, snake, weasel, three flutes—one red, one black, and one blue.

Black hawk used in time of war. If I were leading the war party I would carry it and it would be able to fly. It had a small bundle of medicine tied around the neck, on each wing and each leg. A red flute always went with it.

The two wolf tails could be taken on any warpath. It gives an individual the power of running. The medicine tied to it is to be smeared over the body in order to prevent fatigue. It is also used in hunting.

Buffalo tail gives fleetness and indicates that the man received strength from the buffalo spirit.

Weasel and snake could be put around the neck and worn over the shoulders in times of war. Gives the power of these respective animals in wiggling.

Flutes, blue in connection with the buffalo, red in connection with the black hawk, and black in connection with the night spirits

The War-bundle Feast of the Bear Clan

Informant, member of the Bear clan: The people were about to go on a hunt, it is said. They returned. Four deer had been killed. And again they went, and this time three deer were killed. But it was not sufficient, so they went out again, and when they returned it was found that they had killed only three deer. "Well," they said, "this will be all right. We have ten deer. Perhaps they will last as food until dawn."

They told the attendants to get ready the lodge and to build the fireplaces. They told them also to have the wood and the buck-

5: McKern E-5 (1927) 1929
NP12 Winnebago NP12

other mixed tobacco and kinnikinnik, were respectively placed at the northeast and southeast corners of the bundle.

A peeled stake, forked at the top, was set up at the central western margin of the bundle wrapper. The ceremonial pipe, of Siouan type with a catlinite bowl, was then filled by the leader from the bowl of mixed tobacco and kinnikinnik and placed with the stem end resting in the fork of the stake, the stem slanting diagonally downward across the bundle and the bowl, in upright position, resting on the central eastern margin of the bundle wrapper.

The leader then placed some live coals from the fire in a small stove-shovel. On these coals he placed white cedar leaves. With the smoke of the burning cedar leaves he purified the contents of the bundle, his own person, and even the walls of the lodge.

Shortly before the ceremony was to start, some of the waiters prepared the drum. What had probably been originally designed to serve as a pickle keg, served as the body of the drum. This was partly filled with water. A buckskin head was then placed over the open end and drawn taut by means of cords attached to the base of the body. This was done by means of stick tourniquets in each of the cords. The proper degree of tautness was determined by tipping the drum bottom side up, to permit the water to wet the drum head, and testing the tone quality with the drum stick. After the drum had been thus properly tuned, more hot coals were placed in the censer, cedar leaves applied and the drum and stick turned over and over in the resulting smoke. Then the drum was placed just north of the war-bundle.

A small pot containing two portions of cooked meat was suspended from the roof of the house immediately west of the bundle.

Early in the afternoon, all preparations having been completed, the ceremony began. The guests in little groups filed into the lodge and were seated by the head waiter, squatting on mats with their backs to the wall. The most important guests, owners of war-bundles in other clans, were placed nearest the door. The eastern two-thirds of the lodge was occupied by men only. The women were clustered at the western end. Mr. Fisher and I were seated immediately south of the bundle. The leader and three assistants, elected to serve as musicians, were grouped just north of the fireplace.

Although the rites associated with the war-bundle are kept up by a few of these Winnebago, the ritual has sadly degenerated. Aside from the host, no man made any serious attempt to equip himself properly in costume. Many important elements were omitted such as the preliminary sweat bath ceremony, the sacrifice of white buckskins to the spirits, the dog sacrifice, and many minor details left out of the ceremonies attempted. When all were assembled, the leader opened the ceremony with a speech to those assembled. The formal dignity of the speaker and the unhesitating flow of his words were impressive. He

5: McKern E-5 (1927) 1929
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announced that he was about to give a feast in honor of Creator, all the spirits of the world above, all the spirits of the world below, and all those spirits who had appeared in dreams to any of those present. In this way, as determined by his grandfathers, should long life, and happiness, and health and success in warfare be assured to those participating. He cited the giving of tobacco to various spirits; the dedication of the cooking meat to various spirits. He called upon other custodians of war-bundles and their waiters, who might be present, to assist in the singing, speaking, and dancing. "O! O!", assented the custodians of other war-bundles who were present.

The drum was now placed before the leader, who passed it to one of his three musicians. The other two and the leader were equipped with gourd rattles. The leader then took a reed whistle and on it actually played a tune very like a bugle call. Three distinct notes were produced by varying the force with which he blew it. He then started a song, his eyes closed as if in prayer, his face stamped with serious devotion. His assistants joined in, to the accompaniment of drum and rattles. A short rest intervalled the completion of this song and the start of the next. Three other songs followed in like manner. All of this music was relatively slow in time and not designed to be accompanied by dancing. A fifth song, of like character, was accompanied by the leader's throwing several pinches of tobacco over the war-bundle.

The next musical contribution was a dancing song and all the men who so desired gathered about the war-bundle, selecting therefrom reed whistles, and danced in place while blowing the whistles. There being not enough whistles to go around, some took fetishes which they held reverently in their hands while dancing. At the same time, the women at the west end of the lodge rose and danced in place. With slight pauses between, four dance songs were so rendered. At the end of each song, the male dancers participated in a series of war whoops. Everyone present apparently experienced a keen delight in this. One old man, blind and so feeble that he could not rise to his feet without assistance, insisted on dancing, without moving from his allotted place by the wall, and added his quavering voice to feebly swell the volume of each battle cry.

When the set of dancing songs was finished, whistles and fetishes were replaced on the bundle and all took their allotted places. Then the leader again spoke, his voice at times quavering with emotion, practically repeating his first speech. Again the honored guests answered with, "O! O!".

The head waiter then took the pipe from its position over the war bundle, and carried it to the guest seated nearest the door on the south side. While this old man puffed, the waiter lit the contents of the bowl with a stick, placed beside the fireplace for that purpose and lighted

7:Radin E 5 (ca. 1912) 1926 NP12 Winnebago NP12

A War-Bundle Feast

me. We all had a deerskin apiece. Only those who were giving the feast had the right to hold one of the ten deerskins. A man playing a flute taken from a war-bundle marched ahead, and behind came the people carrying the incense of the burning cedar leaves. We thus marched around the lodge and my brother and I again made our cry to the spirits. At that time we were naked apart from our breech-clouts and moccasins. Four times did we make the circuit. Then we passed the deerskins up through the roof of the lodge.

Now the feasters were to eat again. A separate kettle had been put on for us boys and we were to eat first. They then called upon a man to eat out of our plate with us. His name was *Blue-sitter*. He was a holy man, a shaman, a brave man, one who had obtained many war honors. Four deer ribs were dished out to me in a wooden bowl. Then the one who was to eat out of my plate came and sat near my dish and began to handle the food. He tore it into small pieces and began telling me of the blessing he had received from the spirits. He told me how all the great spirits had blessed him—the Sun, the Moon, the Thunder-birds, the Earth, the Sky, the Daylight, and all the spirits that exist in the heavens. The spirits on the earth and those under the waters, all these talked to him, he said. While partaking of my food he would think of this power, he told me. I would go through battle unharmed and I was to obtain war honors. My children, if I had any, were to enjoy a good and happy life. Thus he spoke.

796
575
[787] and clairvoyance, and thinks they have had them for centuries. They use a long and
[346] large lodge a [blank] prepared for the purpose, in which all those allowed to witness the ceremonies are assembled. Adjoin-
[343] ing this house is a bark tent built in a conical form as a steam house. They excavate a hole in the ground, heat large stones in a fire to a great heat, and then put them in this hole, and cover them over and seat the initiate over them. He is then covered around with blankets so that none of the steam may escape, after which water is poured on the stones and the neophyte is
[783] enveloped in a roasting steam bath. This is
[776] the first act, and the object is to steam all evil spirits out of him.

He is then led in to the house, after the steaming process in some instances has been repeated once or twice. He is then blindfolded and led around the house. Pres-
[534] ently the singers beat the drum, shake the rattles, and commence singing a tune; then commences the dance, which is joined in by all present who wish to do so. The wom-
[562] en are members of the medicine lodge as well as the men, and they join in the songs and in the dance. After the dancing is done, or perhaps he may have stood in the midst of it there is a suspension of all sing-
[756] ing and dancing. Several medicine men then advance towards the neophyte, pointing their medicine bags at him, then drawing them back. This advancing and receding and ejaculating certain words calculated to work up the mind of the novitiate into a regular phrenzy.

Presently they reach him when they hit their medicine bags against his body, he still being blindfolded and at the same time uttering a shrill exclamation. The Judge
[158] said the novitiate jumped up and fell flat on his face as if dead and that apparently with-

14: Stewart E-5 (1936-1938)1944 NR 13 Northern Paiute

Crow NR AD
Delaware NM7
Winnebago NP12 ●

Stewart: Washo-Northern Paiute Peyotism 105[A]

Element	Occurrence																														
	HUT	K-4	Kio	Coeur	Kio	SUT	Dri	Dri	Wis	Chi	Cri	Cri	SHO	Cro	Cro	Ark	Ark	Ute	Ute	Ute	Ute	Ute	Ute	Ute	Ute	Ute	Ute	Ute	Ute	Ute	Ute
1. Staff of authority of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2. "Cane" 3-5 feet long	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3. Tufts of hair at top	+	•+	+	+	+	•+	•+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4. *Artemisia* tied near top or held along with cane	+	+	+	+	–	•+	–	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
5. Passed around	+	+	+	+	+	•+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
6. Always passed between drum and altar	+	(+)	+		(–)	+				(+)	(+)	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
7. Person holding staff leads singing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
8. Rattle of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
9. Gourd	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
10. Decorated	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
11. Handle beaded	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
12. Tufts of hair on top	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
13. Rattle passed around	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
14. Person singing shakes rattle	+	+	+	+	–	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
15. Individual rattle also used	+	+	+	+	–	–	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
16. Only after midnight	+			+		–	+	•																						
17. To accompany singer holding staff																															
18. Fan of leader (eagle tail feathers)	+	+		+	(–)	+	+	•																							
19. Each feather tied separately	+	+		+	(–)	+	+	•																							
20. Binding decorated		+		+	(–)	+	+	•																							
21. Passed around	+			+		–	+	•																							
22. Held with staff while singing	+			+		+	+	•																							
23. Individual fans also used	+	+		+		–	+	•																							
24. Only after midnight	+			+		–	+	•																							
25. All fans used to draw smoke over head, body	+	+		+		+	+	•																							
26. Eagle-wingbone whistle of leader	+			+		+	+	•																							
27. Used at special midnight ritual	+			+		+	+	•																							
28. At special morning ritual	+			+		+	+	•																							
29. Placed near altar in front of leader	+			+		+	+	•																							
30. Only leader uses whistle	+			+		+	+	•																							

(Continued on next page)

C D W 171 795 796 [534] ●

For Notes to Element List see p. 114.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Crow NQ10
Winnebago NP12
C W 171 795 796 [634] [276]

PEYOTE ELEMENT DISTRIBUTION LIST—(*Continued*)

Element	Occurrence																				
	Tem	Ft P	Ute	Cro	Ara	Ste	Cre	Dk1	Dk2	Win	Ono	Lo	Co	Sta	Ch	Kio	Com	Kla	Ka	Ut	
31. Paraphernalia satchel		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
32. Cloth upon which to place paraphernalia		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
33. Drum of leader (or chief drummer)		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
34. Water drum		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
35. Iron kettle		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
36. Pottery jar		+	–	+	+	–	+	+			–	–	–	+	+	+	+	–		+	
37. Charcoal in wafer		+	+	+	+	(–)	+	+	+		+	+	+	+	+	+	+	+	+	+	
38. Head of deerskin		+	+	+	+	+	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	
39. Skin tied on before meeting		+	+	+	+		+	+	+		+	+	+	+	+	+	+	+	+	+	
40. 7 stones or sticks used in tie		+	+	+	+	–	–	+	–	+	+	+	+	+	+	+	+	+	+	+	
41. 7 stones represent days			+	–			–	–	–		–	+	+	+	+	+	–	+	+	+	
42. Rope forms star on bottom of drum		+	+	+	+	+	+				+	+	+	+	+	+	+	+	+	+	
43. Star significant		+	+	+		(+)						+	+	+	+	+	+	+	+	+	
44. Skin removed at end of meeting		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
45. Only one drum used		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
46. Drumstick of leader		+	+	+	+	+	+	+	+	+	+	(+)	+	+	+	+	+	+	+	+	
47. Individual drumsticks also used		+	+	+	+	(–)	+	+	+	–	–	+	+	+	+	+	+	+	+	+	
48. Only after midnight		+		+	+		–	+	–	–	–	+	+	+	+	+	+	+	+	+	
49. Drum and drumstick passed around		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
50. Separate drummer accompanies singer		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
51. Drummer usually at right of singer		+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
52. Only men drum		+	+	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	
53. Bag of cedar (juniper) leaves of leader		+	+	+	+	•	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
54. Cedar sprinkled on fire		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
55. Usually by cedarman		+	–	+	+	+	–	+	–	+	+	+	+	+	+	+	+	+	+	+	
56. Only one bag of cedar used		+		+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	
57. Tobacco furnished by leader		+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	
58. Rolled in maize husks		+	+	+	+	+	+	+	–	–	–	+	+	+	+	+	+	+	+	+	
59. In oak leaves		+	–	+	+	–	(+)	–	–	–	–	–	+	+	+	+	+	+	+	+	
60. In paper		–	–	–	–	–		–	–	–	+	–	–	–	–	–	–	–	–	–	